



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## A WHITE SOUTH AFRICA.

BY LIEUTENANT-COLONEL F. G. STONE, B. G. A., FORMERLY DISTRICT COMMISSIONER AND RESIDENT MAGISTRATE IN THE STANDERTON DISTRICT, TRANSVAAL.

---

THE Transvaal has taken a leading part in the agitation for a so-called "White South Africa"; or, to put it in other words, to prevent the importation of any colored race into South Africa, but more especially into the Transvaal. There is a league with numerous branches called the "White League," which has existed ever since peace was restored to the country, and was called into existence for the ostensible purpose of preventing the importation of any person of color into the Transvaal; this League held meetings, the members made speeches which were fully reported in the newspapers, and they laid claim to the exercise of a certain amount of political influence: but irrespective of the White League, and more influential though less talkative, was the whole body of white storekeepers—I may explain that the term "storekeeper" includes any one who keeps the smallest general store in an up-country township. These storekeepers are in deadly earnest in the matter, they are fighting for their bread and butter; the political side of the question does not concern them, the labor question concerns them only indirectly, but what does concern them is to prevent any colored Oriental from setting up a rival store and underselling them. For them no Imperial sentiment exists, which would lead them to discriminate between an Indian fellow subject and a Chinaman. These are equally dangerous rivals, and as such they must not be admitted.

It is necessary to realize what the actual conditions are. The Transvaal is a country where the indigenous or native black man, commonly called a Kafir, is in an enormous numerical superiority. The said Kafir varies considerably in different parts of South

Africa; the Basutos, for example, are about the best type of native, but—there are others! The average Kafir, on whom one has to depend in the Transvaal for labor, is a highly odorous and dirty savage, with less intelligence than it is possible to conceive, and whose only ambition in life is to make enough money with as little exertion as possible, to buy one or more wives to work for him for the rest of his useless life. The lowest kind of Kafir, morally, is probably the Mashona, but he does not emigrate from his own country; the vices practised by Mashonas of both sexes and all ages are quite indescribable, and the men are physically not formidable.

Kafir labor on the farms, and for domestic purposes, is quite as unattainable as it is for the mines and public works; in fact, dependence on Kafir labor makes domestic life a daily tragedy, farming and market-gardening almost impracticable, and large enterprises, such as railways, irrigation works, etc., a delusive dream. The domestic side of the question may not at first sight appear to be of vital importance, but if South Africa is ever to become in reality a white man's country, the conditions of domestic life must in the first instance be such that a man can marry and rear a family in decency and comfort. At present, there are two obstacles to the realization of this first condition; they are (*a*) the excessively high cost of living, which is due to the absence of reasonably cheap and efficient labor in every branch of industry, and (*b*) the impossibility of obtaining servants for domestic work. Let me give a typical instance. A friend of mine came over with one of the Australian contingents. He had eight or nine years' experience of farming in Australia, and had thoroughly mastered the subject. At the conclusion of the war, he bought a farm within easy distance of one of the principal towns in the Transvaal, on the main line of rail. I frequently visited him, and saw for myself the difficulties with which he had to contend. I have never seen a man work harder, or face difficulties with greater pluck. Frequently he was obliged to work in the fields like a laborer to save a crop, because he could get no Kafirs; and, after a day's hard work on the land, he would come home (save the mark!) to cook his own food, and turn out again at eleven at night to feed the cows. This state of affairs was not due to inability to pay wages, though they were so absurdly high; it was simply due to the fact that the Kafir had no need to work,

and therefore would not work. Now, here was one of the best type of settlers for a new colony, hard working, well educated, complete master of his business, in possession of the necessary capital to farm on the most approved principles and to tide over a few bad years without serious inconvenience. And yet—how could a man in such a position ask any woman to marry him, or contemplate rearing a family in such surroundings? I have seen a well-to-do merchant in an up-country town, with a large family of children of all ages, left absolutely without a single servant in the house, and compelled to sell his horses because he could get no one to look after them. He was a liberal paymaster, too. It must be thoroughly understood that, in a country which is principally populated by Kafirs, it is quite out of the question to expect any white man or woman to do laborer's work or serve in any menial capacity; the upper servants in a high-class establishment may be white, but the menial work is done by Kafirs.

The importation of Chinese for the mines really bears only indirectly on the question, inasmuch as this is indentured labor for a specific purpose, and the Chinaman is, under no circumstances, to be allowed to settle in the country, but must be sent back to his native land on the termination of his contract. The Chinaman bears on the situation to this extent, that the fact of his being employed on the mines has assured the maintenance, and we may hope the extension, of that industry, and consequently the employment of a large number of white men of every grade above that of laborer; and also, if the time ever should arrive when the supply of labor for the mines is more than equal to the demand, and the Chinaman is still imported on account of his superiority to the Kafir, then, and only then, will there be a supply of labor set free for railway and public works, farm laborers, and possibly domestic servants.

We have congratulated ourselves that, in South Africa, we have a country where English men, women, and children can thrive; that, on this account, it is of great value to us for future expansion; but we can never colonize a country in which home life is an impossibility for the majority. The Southern States in America would probably never have been colonized as they were unless there had been plenty of negro labor both in the plantations and for domestic service; Natal would never have been the prosperous country it now is, unless Indian labor had been im-

ported; Cape Colony became a settled country with the aid of slaves, and is now carrying on under considerable difficulty with the inefficient and insufficient substitute of Kafir labor, raised to the economic level of possessing a vote for Members of Parliament.

A white man's country consists of an aggregation of white men's homes. It is not a matter of first-rate importance whether the farmer, the government official, the professional man, and the artisan buy their stores from an Indian or from a Scotsman; but it is certainly a vital necessity that they should be able to live in decency and comfort in proportion to their ability and their energy, that they should be able to marry and rear families, and that when their day's work is done they should be able to enjoy the comforts of a home, instead of facing the sordid discomfort of a house with no domestic service, and a wife worn out with the hopeless struggle of body and mind engendered by the never-ceasing difficulty of the servant question.

It has been well said, in connection with the opposition which was raised to the importation of Chinese, that it was their virtues and not their vices which rendered the Chinaman a terror to a certain section of the community; and so it is with regard to the importation or immigration of our Indian fellow subjects,—it is their trading ability, their industry, sobriety, and economy, their superiority in many instances in the general administration of their business, in regard to the housing of their employees and the sanitation of their dwellings, that causes the white storekeeper to look askance at them.

And who are these white storekeepers, and other white men, who are to dictate the terms on which the Transvaal and the Orange River Colony shall be occupied by men and women of British birth? They are representatives of nearly every European nationality, from the average middle-class Briton down to the lowest type of Syrian Jew! In fact, all the human waste of Europe may compete with the British storekeeper; but, as their ability is not so conspicuous, there is no legislation against them any more than there is in England, where they are actually driving our poorer classes to the wall. But the Indian! He is a competitor to be feared, and therefore he is opprobriously termed a "coolie." No matter what his caste or social status, he is not allowed to enter the "white man's" country, and if he is already

there, he is relegated for trading and residence to a "location" set apart for him, where he cannot injure the trade of the white man.

Notwithstanding all this, the white man who owns property has not been averse to evicting a tenant of British nationality, in order to lease his premises at a higher rental to an Indian; but, as soon as this procedure is rendered impossible by legislation, he joins in the cry to keep the Indian out of the country.

What, then, is the outcome of all this cry for a "White South Africa"? It appears to result in the maintenance of a South Africa under a system of rigid protection in favor of the store-keepers and Kafirs; in truth, a black man's country, if ever there was one. And such a black man!

To those who know our Indian Empire, the Indian, with his ancient civilization, his superior brains and breeding, his qualities as a laborer, a servant, a tradesman, and a citizen, there can be no comparison either with the scum of Eastern Europe, or with the Kafir; and it must ever be a source of regret that the outcry of prejudiced and interested parties should have been able to bring about legislation which prevents the immigration of many useful classes of our Indian fellow subjects, who would materially assist us in the evolution of a "White Man's South Africa"; and reduces the social status of those already in the country to the level of the Kafir.

F. G. STONE.